

THE  
RELIGIOUS INSTRUCTOR.

UNDER THE SUPERINTENDENCE OF SEVERAL MINISTERS OF  
THE PRESBYTERIAN CHURCH.

PUBLISHED MONTHLY.

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VOL. I.]

JANUARY, 1811.

[No. V.

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1811.

A SERIOUS AND AFFECTIONATE  
ADDRESS,  
TO THE CITIZENS OF THE U. STATES.  
BY A SOCIETY LATELY ESTABLISHED FOR THE  
SUPPRESSION OF VICE AND IMMORALITY.

Sin is the reproach, and if persevered in will be the destruction, of all people.

*Fellow-Citizens,*

In proportion to the prevalence of vice and immorality in any place, its inhabitants are in danger of temporal calamity and eternal destruction. Vice, in its own nature, leads to shame disgrace and misery—It debases the mind, takes off the restraints of conscience, weakens the obligations to social and relative duties, and opens the way for fraud, oppression and every species of violence. It is peculiarly dangerous on account of its diffusive and insinuating qualities; like leaven it soon, if not suppressed, leaveneth the whole lump, spreads itself through the whole mass of society, and endangers every thing that ought to be near and dear to every man. Every friend then to social order and happiness ought to be an enemy to vice; and should engage with heart and hand to suppress it.

It is not only dangerous on account of its own baneful nature and tendency; but peculiarly so, because it provoketh the anger of God, and brings down upon man the vengeance of heaven. God is angry with the wicked every day, and frequently executes upon them, even in this world, singular judgments.

Now the only effectual barrier, against vice and immorality, is religion and its institutions. When, therefore the most important religious institutions are disregarded, contemned and violated, there is the greatest cause for the most serious alarm. The barrier being removed the flood comes upon us irresistibly, and we are swept not only to temporal but eternal destruction.

We would observe, then, that the sabbath has always been considered the great palladium, the grand safe-guard of morality, piety and religion. By enjoining upon them the ob-

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A NEW-YEARS ADDRESS.

*We did hope that a new-years address would have been prepared to be presented to the readers of the Instructor; but being disappointed in receiving such an address, we present to our readers the following interesting address by the editor of the Connecticut Evangelical Magazine, to his readers.*

‘ Through thy indulgence, O my GOD ! I am brought to the commencement of another year. My forfeited life hath been lengthened out, while thousands have been called to sleep the sleep of death. My first duty lies in acknowledging thy superintending care and merciful providence, which have been effectual for my preservation. To thee I am under infinite obligations, and in thy service I ought most constantly and assiduously to be employed. May I now consider the end for which I was made—for which I am continued in life, supplied with so many blessings, and rendered capable of so much actual service. I am not to neglect or misimprove the price put into my hands, but give all diligence to make my calling and election sure, endeavor to be useful while I have opportunity, work diligently while the day lasts, and strive to obtain a place among those who are wise unto salvation.’

Thus the editor hopes his readers will usher in the New-Year, and let their first thoughts rise to God who hath been his and their merciful preserver—who is opening to

them afresh the means of religious intercourse, and giving them opportunity to pursue their wonted employment of monthly instruction. It is to be hoped that every reader will be led to such reflections as the occasion may seem evidently to require, and which are rendered familiar by a retrospective view of scenes which are past. Many names which were lately recorded among the enlighteners and reformers of our age, are now to be found written on the annals of death; and many who have been among the serious and diligent readers of our periodical effusions, have long been numbered with the silent dead. The contemplation is at once solemn and momentous, that we who now fill their places, and succeed them in the business of writing and reading, must shortly give place to others, and be among those whom the lonesome grave will embosom. Are we prepared for the scenes which will follow, and can we comfort ourselves with the hope that it will be our happy lot to give up our account with joy and not with grief? The writer feels himself constrained to say to all the friends and patrons of the magazine, that his utmost exertions are due to meet them with a seasonable and profitable address—such as will justify the hope that they will not be inattentive, and that his labor will not be in vain. If to diffuse the knowledge of Christian truths—to illustrate and defend the doctrines of grace—to awaken a spirit of serious enquiry—to furnish matter for serious and profitable conversation—to beget a reverence for experimental and practical religion—to raise the tone of individual and public virtue—to disseminate the seeds of evangelical purity—to multiply the consolations of faith—to stop the mouths of gainsayers—to strengthen the advocates of vital piety—to give courage and animation to the friends of “pure religion,” be an object worthy of regard, the writer hopes that his effort at this time will not fail of contributing in some of these ways, to the glory of God and the best good of his fellow-men. He hath been spared as a monument of God’s mercy for many years, and desires that while he remains in this vale of mortality; while he inhabits this tabernacle of flesh, he may be permitted for once, through the medium of the press, and on the earliest pages of the magazine, to address himself affectionately to those who are his fellow-travellers to the grave.

My dear friends, who are mostly strangers to me, but whom I expect shortly to meet at the bar of God, are you willing I should admonish you of the approaching event, and stir up your pure minds by way of remembrance of the

things which belong to your everlasting peace? I mean not to trifle, neither to be vain nor assuming in this interview. With diffidence and modesty, yet with plainness and honesty, I desire to speak. Are you prepared for the scene which must inevitably and very shortly open upon both you and me?—I have lived comfortably through the successive seasons and changes of the past year; but I stand with trembling on the portals of this new and opening year, while I contemplate the probable events with which it is pregnant.

The spirit that worketh in the children of disobedience hath hurried them on the past year to many calamitous scenes, and the prospect is still ominous in regard to its future and direful reign. There is reason to expect that thousands will be compelled to range the fields of desolation, and rush on a premature death. The reflection sometimes comes with overwhelming weight upon my mind.—What becomes of these mighty hosts that are slain upon the high places? and what must be both the iniquity and punishment of their guilty leaders?—But I check the painful enquiry, and turn my thoughts inward on myself while I am unable to gather consolation from any other quarter but from the consideration that "*The Lord reigneth.*" This silences my complaint and calms the agitation of my mind. Yet still I am restless in regard to my own condition. If, reader, thou art quiet, and dost feel no laboring doubts—no anxious fears—no want of hope and confidence—no fruitless struggles after assurance, but canst felicitate thyself as a new born child of God, and an adopted child of glory, I cannot fail of admiring and coveting thy enviable attainments in grace; and, though I mourn in darkness, yet must learn to rejoice in thy consolation. This year may bring us both to the end of our race, and usher in the decision which shall fix our eternal state. Can it be amiss to enquire whether we are suitably occupied in our master's work, and whether we are among those who have oil in their vessels with their lamps? I really consider this one of the most interesting enquiries which can be the companion of our days. And, I think, on the present occasion, while entering upon a new portion of time, it merits peculiar and most serious attention. Not less than five in the ministerial department—some in civil life, and numbers in the common walks of this tumultuous and changing scene, have gone down to the abodes of death. "Who maketh thee to differ?" is an enquiry which must here strike with force the contemplative

mind of every survivor. Why am I spared, and my neighbour, my friend—it may be, my parent, my brother, my companion, and my choicest relative is taken away? Answer me this enquiry, and I will tell why I urge you with so much earnestness to an immediate consideration of your state. It may be that among the readers of this magazine, and even those who are delighted with some of its lessons, there are those who feel no conviction that they are born of God, or have any ground to hope in his favour. May I be permitted to summon these to the bar of their own consciences, and confer with them on the interesting concerns of their souls?

My friends, you and I must soon have done with all opportunities and means in this world—our probationary state will ere long be at a close, and our state will be fixed forever. Can we do better than so to number our days as to apply our hearts unto wisdom? What hast thou to do, O my soul, of greater consequence than “prepare to meet thy God?”—Sooner or later the summons will arrive, and tremendous is the thought? when the summons arrives, thou must obey.

Let the unconverted who have hitherto delayed their soul-concerns be awakened, and forthwith commence the all-important business of working out their own salvation. The encouragement is great, it is ample—it is glorious. Experience, and experience alone, will teach you the pertinency and sufficiency of it. In these words behold it, “For it is God which worketh in you both to will and to do of his good pleasure.” If you lay hold of this encouragement, and appropriate this help, I dare insure you success, and will be sponsor for your safety. Yea, the great God himself will be your everlasting shield, your sure defence, and your satisfying portion. Come, then, apply to the God of mercy—renounce all other hope, and all other help—venture your souls in the arms of his love—trust in his infinite faithfulness and power: then not all the rage and malice of devils can annoy you—against you *the gates of hell shall not prevail*, and you will triumph in an exaltation which shall place you beyond the reach of all your enemies, and which shall fill you with the most lively and transporting exultation in the presence of God and the Lamb.

Consider what have been the actions which have marked the progress of your days the past year. Have you been attentive to the “one thing needful?” Have you made

any progress in the knowledge of God and divine things? Have you formed any resolutions, or made any efforts at amendment? Have you lived another year, and are you now "*without God in the world?*" I am solicitous you should look into this matter and come to a speedy decision. You are acting every day for eternity, and you are drawing, every moment nearer the grave. Perhaps you may be justified in using the language of the Patriarch, "There is but a step between me and death." I ask not what success you have had in your worldly business, and how your temporal concerns have flourished. These I consider of comparatively little consequence. But how have you occupied in your Lord's vineyard, and what improvement have you made of the day and the means of grace? Blessed be God! some, we have reason to believe, have been born into the family of Christ, and have become heirs of eternal life. Have you remained under all the cultivations of God's word, providences and spirit as a dry and barren tree? Have you not reason to fear that you are "*nigh unto cursing, whose end is to be burned?*"

Oh, awake to serious reflection, before it be for ever too late! "Now is the time, the accepted time, and the day of salvation." Let not the bible lie by you as a useless and neglected book. Let not sabbaths and sanctuary privileges pass by you unimproved. Grieve not the Holy Spirit. Despise not that grace of God which bringeth salvation, and hath appeared unto all men. Lay hold of the righteousness and strength of Jesus Christ. Take the kingdom of heaven by violence, and rise to the dignities and comforts of a new and holy life. Let no day pass without visiting your closet, and there let the Saviour's direction be your guide, and the Saviour's promise, your hope and your comfort. Let the morning and evening prayer perfume the domestic walls and smoke on the altar of your hearts. Let the lives which you live here in the flesh, be by the faith of the Son of God. Look at things unseen and eternal. In the midst of afflictions endure as seeing him who is invisible. Rise above the cares, the frowns, the temptations and the flatteries of this evil world. Be familiar with death and the grave—have your conversation in heaven—be employed in laying up a treasure there, and let your hearts be there also.

When a few more scenes shall have passed over your heads, a few more duties shall have been performed—a few more trials endured—a few more conflicts sustained—a few more pantings for deliverance, and a few more aspira-

tions after heaven and glory shall have contributed to ripen you for death, you shall depart in peace—this mortal shall put on immortality—this corruptible shall put on incorruption, and death shall be swallowed up in victory.—Transporting thought ! enlivening hope ! beatifying prospect !

Reader, may you and I thus finish our earthly course with joy, shout forth the triumphant song of the dying christian, hail the auspicious morn of our entrance into glory, for ever to adore the wonders of redeeming love !

Thus prays thy friend, who tenders thee his best wishes that this may be to thee, in the highest sense, a prosperous and “A Happy New Year :” and, if it be thy last that it may prove to thee emphatically the “*year of release*” from sin and sorrow, and the commencement of an endless jubilee to thy soul.

EUBOULOS.

## BIOGRAPHY.

### AN ACCOUNT OF THE LIFE AND DEATH OF LEWIS LE COUNT CONGAR.

*Who departed this life, in the Divinity College, at Andover,  
January 6, 1810.*

This amiable and promising youth was born of respectable and pious parents, at Newark, New Jersey, May 12, 1788. He was an only son, and the eldest of three children. At an early age, he began to disclose a mind formed for reflection. When he was not more than three years old, he was able to read: and having, at that age, read the first chapter of Genesis, he took particular notice of the third verse, asking for an explanation of its meaning, and making some remarks on the *light*, there mentioned, which he saw shining around him. Anxious to understand whatever he read, he frequently proposed questions which his parents found it difficult to answer. From his infancy he manifested a disposition uncommonly pleasant, and full of sensibility and tenderness. He was never known to torture any animal. The persons and characters of his teachers and school-mates, he treated with great respect and delicacy; and he received in return a large share of their love and confidence. It has been remarked that he always took the part of the oppressed, but never declaimed against the oppressor. His manners were as gentle and modest, as his

feelings were soft and affectionate. To these dispositions were added a native delicacy of taste, a creative fancy, and a vigorous intellect. It is not wonderful, that a mind thus constructed should have formed an early and passionate attachment to the works of Cowper. While yet a child, he drank in the sentiments, and entered deeply into the feelings, of that tender and interesting poet: and it is not too much to say, that in the extreme delicacy, and exquisiteness of his sensibility, in the modesty and sweetness of his manners, in his constitutional diffidence, and, I may add, in his poetic powers, he bore a very perceivable resemblance to the author of the Task.

At the age of fourteen, his mind became impressed by the power of Divine truth, in a season of uncommon attention to religion in his native town. These impressions, though they did not at once issue in saving effects, seem never to have been wholly effaced. Of this, his subsequent attention to the means of grace, the soberness of his life, and the serious productions of his pen, were sufficient proofs.

At the age of sixteen, he was admitted a member of the junior class in Princeton College; where he made such proficiency in literature and science, that at the time of taking his bachelor's degree, he was distinguished by one of the first honors allotted to his class.

Within a few weeks after leaving College, he attached himself to a very respectable office in Newark, and commenced the study of the law. What his reputation and prospects were, at that time, will appear from the following extract of a letter from the gentleman under whose instruction he was placed.

"Lewis L. C. Congar was registered in my office as a student at law, on the 16th of April, 1806; but did not commence a regular attention to the duties of the office, until the November following.

"I soon discovered, that he was a young man of a correct and discriminating mind, though his great modesty and diffidence were calculated to veil his talents.

"The rapid progress which he made in his studies, and the correctness and great integrity with which he conducted the business of the office, during my occasional absence, secured to him my unbounded confidence and affection.

"So dignified and respectable were his manners, so peaceable and amiable his deportment, that he engaged the esteem

of my family, and even my infant children loved to hang upon his knees.

" Flattered with the progress he made, I pleased myself with the idea of one day introducing to the bar a member who would do honour to the profession. In this fond expectation, however, I was disappointed. But I thank God, that this disappointment has since proved to me a subject of heartfelt gratitude and joy. A few days before he left my office, I observed him more silent and pensive than usual; and one morning, (I think about the middle of September, 1807,) he came into the office and instead of going to his own seat, as usual, sat down by my side, and seemed very thoughtful. I asked him what was the matter, and whether he did not feel well: he answered that he did not feel cheerful. After a short pause, he observed, that upon the most mature reflection he thought the profession he had engaged in was not the one most calculated to make him useful, or happy; and intimated a purpose to engage after a short time, in the study of divinity.\*\*\*\*\* With tears in his eyes he gave me his hand, and after expressing his attachment to me in strong terms, and the regret with which he left a place which he had been so long in the habit of daily attending, he took an affectionate leave. We seldom met afterwards, as our inclinations drew us in opposite directions, and attached us to different companions.— Though I retained my respect for him, I am ashamed to confess, that I felt considerable chagrin at his leaving me, under what I then thought a mistaken apprehension of Divine things. But blessed be God! my own views have since been materially changed, and what was once my regret has been converted into a subject of praise and gladness.

" Shortly before his departure for the eastward, he called to congratulate me on the happy change which he supposed it had pleased God, in his sovereign mercy, to work in my heart. But, at that time, I durst hardly thank him for the joy he expressed, as it was a moment when a sense of my depravity and guilt lay heavy upon me. We saw each other again on the day he left town, when he held me by the hand for some time. We engaged to remember each other at the throne of grace, and then parted to meet no more in this vale of tears.

JOSEPH C. HORNBLOWER.

In the month of September, 1807, Mr. Congar, as is suggested in the foregoing extract, became a subject of that wonderful work of Divine grace, which agitated, astonished,

and reformed, many hundreds in that part of New Jersey and filled twenty contiguous congregations with rapture and praise. Neither his amiable disposition, nor his moral life, nor his respectful treatment of Divine institutions, could cover him, when the terrors of the Lord were set in array against him, *When the commandment came, sin revived, and he died.* He needed no evidence, besides what his own bosom furnished, to convince him that *the carnal mind is enmity against God.* He saw himself to be a guilty, ruined sinner, who, for more than nineteen years had only cumbered God's earth. He saw himself to be justly condemned, and to have no hope but from sovereign grace. He had awakened, and found himself in the hands of an angry God; and he saw that he could do nothing to appease the wrath which threatened to sink him to the lowest hell. At this crisis, it pleased God to shine in his heart, *to give the light of the knowledge of the glory of God in the face of Jesus Christ.* One evening, while he was kneeling in his chamber, he obtained the first glimpse of the glorious perfections of God. The sublime and amazing reality of *Three in One, and One in Three,* was distinctly presented to his mental sight. The fulness and grace of the ever blessed Trinity so drew forth his soul, and raised him to contemplation so extatic, and so astonishing, that he was lost to himself, and unconscious of the lapse of time. How long he remained in that posture he did not know; but when he rose from his knees he was surprised to find his candle burned down into the socket.

About the same time his sisters appeared to obtain the like grace. What the emotions of the parents were, when, after *travailing in birth* for their children, for several weeks, they heard them sing with one voice, *Hosannas to the Son of David,* can never be conceived, but by those who have experienced the same joy.

The subject of this memoir possessed a mind too solid and correct to be visionary. His religion was rational, because it called into action all the powers of a judicious and discriminating mind; it was full of feeling, because it took a strong hold of his heart. His was the religion of refined and elevated feeling, like that of *the sweet Psalmist of Israel.* It was a religion, which, as it united his heart to God, prompted him to devotion. With Baxter's *Saint's Rest*, his Bible, and his God, he spent two or three hours in his chamber every evening. But his religion was not confined to the closet. It chastened and enriched his con-

versation; it regulated his manners; it influenced his life. His life was at once a pattern and a reproof to older Christians.

The writer of this sketch had the best opportunity for the last two years, to observe him in various situations, to watch his daily conversation, and to penetrate into his private hours; and he can unhesitatingly say, that though he saw much in him to love, and much to admire, he knows not what he ever found to censure.

On the 6th day of March, 1808, Mr. Congar, with ninety six others, presented himself before the Lord, and by the solemn and significant formality of a public profession and covenant, was admitted to the communion of the Presbyterian Church in Newark. All his views of this life and the life to come being now changed, he began soon after to address himself in earnest to preparations for the gospel ministry; an office to which his parents had early, and ardently, and perseveringly devoted him. Having prosecuted his studies for twelve months, under the care of the Presbytery of New York, he obtained leave of his Presbytery, in April, 1809, to remove to Andover, and to attach himself to the Divinity College.

On the 29th day of May, he left his father's house, to enter it no more for ever. He left a numerous circle of friends, who doted on him to excess, to see their faces no more. He left his native scenes, the favourite walks of his early youth, to find a grave in a distant land; to die far from the bosom of his friends, without a parent or a sister to close his eyes; but to draw forth the kindness and the tears of strangers, as though they had been his parents, and his sisters, and his brothers.

There was something so interesting in this amiable youth, that none could see him long without loving him. While he resided at Andover, he won the affections of his fellow-students, and of his instructors, to no common degree. He was regarded by all, as one of the brightest ornaments of the College, as well on account of his endearing manners, and humble piety, as of his talents and acquisitions. For those he was beloved; for these he was respected. His mental exertions in that seminary brought to light the powers and qualities of his mind. He was found to possess a taste delicate and correct, a fancy sprightly and chaste, a sound and logical mind, capable of deep research, and passionately fond of digging for the treasures of Oriental learning. He had a judgment as correct, and a discretion as

wise and wakeful, as men of piety and learning commonly possess in the high noon of life. But the brightest part of his character, was his deep and ardent piety. Nothing was so much upon his heart, as the kingdom of Christ. He had great desires for a revival of religion in the place where he lived. For this he prayed, and for this he laboured. Nor did he pray and labour altogether in vain. The pious conversation which he held with particular families, in his occasional visits to them, appeared to be attended with a divine blessing. Though he early left this stage of action, he left, we have reason to think some spiritual children behind him. There are a few who will visit his grave, and bless God that the dust deposited there was once animated with life.

His last illness commenced on Thursday the 14th day of December. As his fever put on a mild appearance at first, no alarm was excited for two weeks.

On Thursday the 28th of that month, it became apparent that his case was critical. But as his reason continued only till the following Sabbath, he had little opportunity to contemplate the near approach of death. Few of his words, therefore, have been preserved. Those few were written down at the time by his room mate, who has since arranged them in the form of the following

#### NARRATIVE.\*

In the former part of his sickness, his principal concern was lest he should be impatient, and his principal request, that his friends would pray for his recovery; but especially that God would give him patience and resignation, that he might not cast a reproach on religion. He repeatedly said, *Since I am so weak and unable to pray, you must pray for me, and request all my friends to pray for me.* He desired submission; and God in a remarkable degree, gave him the desires of his heart.

We found it difficult to learn his feelings, because he would not complain. The first thing which indicated in him an apprehension of his approaching dissolution, was the following request: *You know the sermon I have been*

\* The narrative has already been published, in an appendix to a funeral sermon preached at Newark, by the Rev. Mr. Richards. It is here republished, with some additions and corrections made by the same hand.

writing, on Trusting in God. Though it is in a very unfinished and imperfect state, I wish you would ask Dr. Griffin to arrange it, and send it home to my parents: it may be some comfort to them. This request he made repeatedly.

On Friday night, December 29, a week before his death, being asked whether he wished to see company, he replied, *I shall be glad to see some whose faces will refresh me, though I cannot talk to them.* Saturday was his last rational day, and his happiest day. In the morning he said to me, *I think it would be a wonder if I should get well of this fever; don't you think so?* I said, *Do you think much of dying?* He answered, *Some.* How does it appear to you? *Very solemn: I have lived a very unprofitable life to die on. I do not know but God intends to take me away. If so, I hope he will prepare me. It is a great thing to exchange worlds, and to go into the immediate presence of God. But a happy thing—happy for those who have an interest in Christ, and will enter into his eternal—Oh how precious is Christ! I think I should be happy to spend an eternity with him. I think I long for the enjoyment of heaven, for the purity and holiness of the heavenly state. I am a poor worthless creature; but I hope that Christ will support me, and take me to himself. If I may sit in the lowest place at his feet and gaze upon the beauties of his face, it is enough for me. When the light of heaven first broke in upon my soul, I think I took Christ for my All in All: and now he must be my All in All. I think I do love Christ.*

Saturday forenoon, I said to him you feel weak? He replied, *Yes but Christ is—and I commit myself to him—* [after a pause] *It is a glorious exchange—[A little after] If it were not for these truths, I must sink in despair.*

About noon he said, *I have enjoyed the great truths of the gospel very much to day. I feel happy that I am in the hands of God.* One of his friends said to him, can you testify to the preciousness of Christ? He answered, *Yes I can: he is very lovely.*

Saturday evening, I said to him, How do you feel now? He replied, *I feel composed and happy, I have given myself up to God, to carry me through this fever just as he pleases. Do you still wish to see Dr. G.?—[with eagerness.] Has he come? I told him, he had not. I want to see him, said he, but it is all right. Do you think I shall see him before I die? I asked him whether he thought it best to inform his parents of his sickness? He replied, *I have thought that**

it was not best. But if you please, you can take the letter which I have begun, and add to it that I am sick, and that they must leave me to the care of God.

Late on Saturday evening, he asked me, Which is the sweetest part of the Bible? I said, Which do you think? He answered, There are many sweet parts; there is a grand description of the character of God,—The Lord, the Lord God Almighty—No: how is it? I repeated the passage to him. Yes, [continued he, with earnestness,] the character of God is amiable, excellent, all perfection.

Sunday morning, he said, It seems to refresh me to see the morning once more. One of his friends asked him how he did. He answered, I am a little more composed, I have views of Christ that are affecting. Afterwards in a broken manner, he dictated a note for public prayers, asking for the presence of God, and for support under the trial which he had to sustain. After this his reason gradually failed, till he was entirely deranged. He continued in that state, except one short interval, till his death.

In that interval he only expressed a solicitude about my health, and repeated his request respecting the sermon before mentioned. He died on the following Saturday, a quarter past one, A. M. His death was apparently easy. He appeared to fall into a sleep, from which we could not awake him. O, my brother! my brother! I could almost say, would to God I had died for thee!

A. JUDSON, jun.

He found a grave at Andover; and on the marble which marks the spot, weeping memory has written the following inscription.

In  
Memory of  
**LEWIS LE COUNT CONGAR,**  
of  
Newark, New Jersey,  
a member of  
The Divinity College,  
who departed this life Jan. 6, 1810,  
in the 22d year of his age.

An only son,  
the hope of his parents and sisters,  
and distinguished by uncommon talents,  
amiableness and piety,  
he had excited great expectations,  
and died much lamented.

"By strangers honor'd, and by strangers mourn'd."

In the manuscript sermon which he left as a legacy to his parents, there is one clause so applicable to them, that I had supposed it to have been written in his last illness, and with special reference to their approaching trial, until I discovered that it had been written before. Had it been dictated by the spirit of prophecy, it could scarcely have described, with greater exactness, either the peculiarities of their trial, or the resignation and support, which it has pleased God to afford them. The following is the clause alluded to:

*Extract from Mr. Congar's Sermon.*

"Do you see those parents who have lost the child of their love, the darling of their hopes? He was suddenly cut off, while they were carrying him along in their fond expectations, to stations of future dignity and usefulness. Often had they thanked God, while on their bended knees they dedicated their child to him. But God, by a severe stroke of his hand has taken him away, and now the sympathizing friends are assembling to do the last sad office, and commit him to the grave. Hark! did you hear those parents murmur? Do you hear them complaining? Is it any wonder? Let us draw near and attend. Ah! these are not the tears of murmuring grief; nor is this the language of complaint. That countenance is calm; and the smiles which appear through those tears, show that there is unspeakable peace within. Did you not hear them say, we would not have it otherwise, contrary to the will of God, if we could?"

How far the dear youth was here unconsciously describing a scene which was soon to be acted in his farther's house, and of which he was to furnish the occasion, the following letters will shew. The first is from the afflicted father.

*Newark, 13th January 1810.*

"I received your two kind letters informing us of the illness of our dear son, and the other two, informing us of his death, last evening. When I received the first two, I was much overcome with the attention paid to him, and the great exertions made for his recovery; especially the numerous prayers that were ascending for his life. I began seriously to fear that my weak nerves could not long support the shock. But blessed be God, who comforteth those who are cast down; who considereth our frame and remembereth that we are dust! he did not suffer me to wait long for support. Soon after I had read your letters, Mr.

Crane came in and informed us, by means of a letter from his son John, of the comfortable state of Lewis's mind. I replied when I heard this, as good old Jacob did on a very different occasion, but perhaps not more consoling, (not intending however to compare myself with him,) *It is enough!* and perhaps I might have added, *Lewis my son is yet alive,* and that in a more eminent sense than Joseph was. It being about tea time I did not know whether I should be able to sit at table; but I considered it my duty. When I attempted to ask a blessing, the first thought which occurred to me was, that God does his pleasure in the armies of heaven, and among the inhabitants of this world. With this, if I am not greatly deceived, I felt highly pleased and satisfied. Very soon after, while at the table, it was suddenly and powerfully impressed on my mind that Lewis had joined a little company of the redeemed, and had begun his sweet and everlasting song. I do not know that it would have appeared much more real, if I had heard and seen them. Had I indulged the ideas that were pouring in upon my mind a little longer, I do not know whether I could have supported them. I therefore let the pleasing subject drop; and shall leave it to be known and enjoyed hereafter. This was a precious evening to me. The next morning, while I was sitting by the fire, the following lines contained in that little hymn book which I got reprinted, dropped into my mind with power and sweetness. In them I saw what I ought to be, and what I hope, in some measure, through divine grace, I was.

“With silent and submissive awe,  
Adore a chast’ning God.”

“ Since this, if I know my heart, my principal desire, (if I have had any desire at all, that he should live,) has been that he might be instrumental in building up the cause of the Redeemer, and saving precious souls; but even this desire, I trust was indulged with humble submission to the divine will. Our times are in God’s hand: therefore every circumstance respecting him has been ordered by infinite wisdom and goodness. This has been a precious day.— Bless the Lord, O my soul! and let all that is within me bless his holy name! But how shall I proceed? His dear mother! what heart rending work! her heart was truly bound up in the lad. Nevertheless she says, “The cup which my heavenly father hath given me shall I not drink it?

How much mercy is mixed in the cup ! Could I but have been there to soothe his dying bed and close his eyes !” Though she appears to have some moments of relief, yet her anguish returns with poignancy again, and she refuses to be comforted, because he is not. May he, who hath promised not to leave his people comfortless, comfort her, and enable her to rejoice that his will is done. His sisters also are much afflicted. May the Lord of his infinite mercy sanctify this trial to us all, and to all who may be acquainted with it.

Give our most affectionate esteem and respects to all the professors, physicians, and students, who have been so solicitous for his welfare. May the blessing of many ready to perish come upon them, and be their reward.

The family all send their love to you and yours.

Your most affectionate friend,

JOSEPH CONGAR.”

The following extract of a letter from David D. Crane, Esq. will not be read without interest.

*Newark, January 15th, 1810.*

“ I will give you a short account of the family of Mr. Congar. It fell to my lot to be the bearer of the news of his son’s sickness ; but the family had received your letters and had just had time to read them, when I arrived at the house. I found them all in tears. They asked if John had written. I informed them that he had ; but I thought it best not to let them know that night the contents of my son’s letter. Next morning I showed it to them. They seemed to be sweetly resigned to the will of God, and to rejoice in the assurance that every thing which could be done for their son and brother, would be done.

On Friday last, your letters of the 6th and 7th, and John’s of the 6th arrived, bringing us the melancholy tidings of his death. I was present before the letters were read in the family, and after preparing the way for some time, I read them. You must necessarily think that they were all overwhelmed ; but no ; the pious father, without a groan, and almost without a tear, meekly exclaimed, *The Lord gave and the Lord hath taken away ; blessed be the name of the Lord!*—Never, never did I see such sweet composure, and humble resignation to the will of God. I said within myself, O the excellence of true faith ! How glorious did that promise appear, *As thy days, so shall thy strength be.* As a further proof of the father’s support, while the mother’s

anguish was so great as almost to break her heart, with her two daughters drowned in tears, I heard him say to her, My dear, you must not complain; it is the Lord's will. She answered, Though nature is distressed, I hope I do not murmur. He then turned to his daughters; and with a calm, serene countenance, and the greatest tenderness, cautioned them against murmuring at the hand which had inflicted the awful stroke. I again said in my heart, O the blessedness of religion in an hour of trial. He then again turned to Mrs. Congar, and said, You have often in my glooms counselled me, to look upwards: now in my turn, I will recommend it to you.—Then (I had almost said with the countenance of an angel,) he calmly said,

“Upward I lift mine eyes,  
From God is all my aid,  
The God that built the skies,  
And earth and nature made;  
God is the tow'r  
To which I fly,  
His grace is nigh  
In every hour.”

I said to myself, it is enough. Then I realized what Cowper meant when he said,

“Give what thou canst, without thee we are poor,  
And with thee rich, take what thou wilt away.”

I can say no more on this distressing, yet comforting subject; I am a poor painter; the half I have not told you, the remainder I must leave until I see you. Mr. Richards yesterday preached a funeral sermon on the occasion, from the words of the Psalmist, *Be still, and know that I am God.* It was truly a solemn house.

I have matter enough to fill another sheet, but I must close.

I remain, my dear friend,  
Sincerely yours,

D. D. CRANE.”

The public have now before their eyes some of the fruits of those *revivals of religion*, which God has been carrying on in our country. What now will be thought of such revivals, and of the religion which they produce? Can any better religion be found than that which has power

to adorn the human character with virtues like these, to support the soul in adversity, and to give it animation and triumph in a dying hour? For what purposes do men need any religion? What ends must a religion be capable of answering to command the suffrages of the wise? Let those who object to revivals, show a better religion than this.

(Pan.)

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*Extract of an address to the friends of religion on behalf of the Baptist Academical Institution, at Stepney Green, near London.*

At this period, no apology can be necessary for attempting to assist young men designed for the ministry in the acquisition of such branches of knowledge as may qualify them more completely for the successful discharge of that sacred function; since whatever prejudices unfavorable to learning may have formerly prevailed in serious minds, they appear to have subsided, and Christians in general admit the propriety of enlisting literature in the service of religion. From the recent multiplication of theological Seminaries among protestant dissenters, such an inference may be fairly deduced. While we assert the absolute sufficiency of the Scripture for every saving purpose, it is impossible to deny the usefulness of the knowledge derived from books in unfolding many of its obscurities, explaining many of its allusions, and producing more fully to view the inestimable treasure it contains. The primary truths of Revelation, it is acknowledged, offer themselves at first view in the sacred volume, but there are latent riches and gems of inestimable value, which can be brought to light only by a deeper and more laborious research. There are numberless exquisite harmonies and retired beauties in the scheme of Revelation, which are rarely discovered without the union of great industry with cultivated talent. A collection of writings composed on various occasions and at remote intervals of time, including detached portions of history the most ancient, and of poetry awfully sublime but often obscure, a book containing continual allusions to manners unknown in this part of the world, and to institutions which have long ceased to exist, must demand all the aid ingenuity and learning can bring towards its elucidation.

The light of revelation, it should be remembered, is not opposite to the light of reason : the former presupposes the latter ; they are both emanations from the same source ; and the discoveries of the Bible, however supernatural, are addressed to the understanding, the only medium of information whether human or divine. Revealed Religion is not a cloud which overshadows reason : it is a superior illumination designed to perfect its exercise, and supply its deficiencies. Since truth is always consistent with itself, it can never suffer from the most enlarged exertion of the intellectual powers, provided those powers be regulated by a spirit of dutiful submission to the oracles of God. The evidences of Christianity challenge the most rigid examination ; the more accurate and extensive the inquiry the more convincing will they appear. Unexpected coincidences betwixt inspired history and the most undisputed remains of antiquity will present themselves, and striking analogies be perceived betwixt the course of providence and the superior economy of grace. The gradual developement of the plan of Revelation, together with the dependence of its several parts on each other, and the perfect consistency of the whole, will employ and reward the deepest investigation. In proof of the assistance religion may derive from learning rightly directed we appeal to the writings of an Usher, a Newton, and a Bryant ; to the ancient apologists of Christianity, who by means of it, unmasked the deformities of polytheism ; to the reformers, whom it taught to remove the sacred volume from the dust and obscurity of cloisters, and exhibit it in the dialects of Europe ; and to the victorious impugners of infidelity in modern times. Such are the spoils which sanctified learning has won from superstition and impiety, the common enemies of God and man. Nor must we forget to notice among the most precious fruits of cultivated reason, *that* consciousness of its own deficiencies and sense of its own weakness, which prompts it to bow to the authority of revelation, and depose its honours at the cross, since its incapacity to solve the most important questions, and to satisfy the most distressing doubts, will be felt with the truest conviction and attested with the best grace, by such as have made the largest essay of its powers.

An unconverted ministry we look upon as the greatest calamity that can befall the Church : nor would we be supposed to insinuate, by the preceding observations, that education can ever be a proper substitute for native talent, much less for real piety : all we mean to assert is, that the union of both will much enlarge the capacity of doing good.—

Without descending to particulars, we must be allowed to remark, for example, that the art of arranging ideas in their proper order, and of investigating the nature of different sorts of evidence, as well as an acquaintance with the fundamental rules of composition and rhetoric, are of essential service to a public speaker.

The existing state of society supplies additional reasons for extending the advantages of academical education. If former periods have given birth to more renowned scholars, none ever produced so many men of reading and reflection as the present; never was there a time when books were so multiplied, knowledge so diffused, and when, consequently, the exercise of cultivated talents in all departments was in such demand. When the general level of mental improvement is so much raised, it becomes necessary for the teachers of religion to possess their full share of these advantages, if they would secure from neglect the exercise of a function, the most important to the interests of mankind. If in the days of inspiration there were schools of the prophets, and miraculous infusions of wisdom did not supersede human means of instruction, much less are they to be neglected in the present times, when no such communications are expected. To this we may add, that perverted literature is one of the most powerful weapons in the hands of the enemies of divine truth, who leave no effort untried to recommend their cause by the lustre of superior acquisitions, and to form in the public mind, the dangerous association between irreligion and talents, weakness and piety.

In insisting so strongly on the advantages of a regular education, we mean no disrespect to those excellent persons who have exercised their ministry much to the benefit of the church without those advantages; many of whom are men of vigorous minds, who have surmounted great obstacles in the pursuit of knowledge, and others by their piety and good sense well fitted for the stations which they occupy. We trust that such ministers will always be highly esteemed in our churches; there are situations, it is probable, which they are better qualified to fill, than persons of a higher education. To the improvement of the higher classes, however, it will scarcely be denied, men of the latter character are best suited; and as their salvation is not in itself less important than that of the lower orders, so their superior weight in society attaches to their character and conduct peculiar consideration. It is also manifest, from the examples of a Brainerd, an Elliott, and a Schwartz,

that where piety in a candidate for the ministry is once secured, a course of academical studies is no impediment to the growth and developement of qualities the most conducive to success,—deep humility, eminent spirituality, unshaken perseverance, and patient self-denial.

With respect to the principles we wish to see prevail in our future Seminary, it may be sufficient to observe, they are in general the principles of the Reformation; and were we to descend to a more minute specification, we should add they are the principles which distinguish the body of Christians denominated Particular or Calvinistic Baptists. While we feel a cordial esteem for all that love the Lord Jesus Christ in sincerity, disclaiming all pretensions to that vaunted liberality which masks an indifference to revealed truth, we feel no hesitation in declaring that nothing would give us more concern than to see the Seminary we have in contemplation, become the organ of infidel or heretical pravity.

We conceive some advantages may accrue from fixing the proposed Seminary in the vicinity of the metropolis.—It may be hoped its pecuniary resources will be benefitted by being placed in the centre of commercial opulence, that a residence of a few years near the capital of a great empire may give an expansion to the youthful mind, and that the means which it affords of obtaining the assistance of teachers in various departments of science, no where else to be found, may improve the taste and direct the exertions of the students.

We conclude with recommending our undertaking to the patronage of the public, and to the blessing of God, and with expressing our hope, that through the influence of the divine Spirit in a copious effusion on the future patrons, tutors, and students of this seminary, however small in its beginning, it will become respectable for learning and piety, be a nursery of faithful and able ministers, and a blessing to the Church of Christ.

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*Extract of a sermon preached at Middlebury, Vt. by  
the Rev. A. Proudfit of Salem, N. Y.*

BRETHREN! the period in which we live, is peculiarly eventful; but although the movements of divine providence are ominous, and, in some respects, awful, yet a thousand considerations rush upon our minds, animating us to a holy zeal in the labours of the gospel. Ancient predictions are receiving a rapid and glorious accomplishment, in the

enlargement of the Messiah's kingdom. Look around, and behold how the desert has blossomed, within our recollection and under our own eyes; and the wilderness, lately barren and dreary, is now waving with a profusion of golden fruit! Now congregations are frequently formed in almost every direction, and by a liberal supply of the Spirit of our ascended Lord, many of them are furnished with an evangelical, enlightened and laborious ministry. Do I not speak in moderation, when I mention that in a thousand instances in the northern and western parts of this and a neighbouring state, the very places, where stood the hut of the Indian, are now consecrated by temples to the living God, temples crowded by peaceful, spiritual worshippers, and the howl of savage beasts, and the war-hoop of more savage men, all succeeded by *songs of salvation, even praises to our God?* How rapidly is divine grace multiplying her trophies in other parts of the globe? While the Lord God, in a manner unusually awful, is shaking the nations, the desire of all nations is visibly coming in the wider extending of his kingdom, and the more harmonious display of his glory. Scarcely does a week revolve without bringing the intelligence of some other missionary field explored, and some other society organized for conveying the testimony of Jesus to nations, which have neither heard his fame nor seen his glory. Lo! the angel foretold by the lip of ancient prophecy, has reached the midst of heaven, having the everlasting gospel to preach to every kindred and tongue and people: and I see the apparently impenetrable gloom, which had long enveloped the nations, gradually breaking and receding before its celestial light. I see the abject African, who had formerly been the sport of oppression, now swelling beyond the chain which galled him, and leaping and exulting in the glorious liberty of the sons of God. I see the forlorn cheerless Icelander, remote in the regions of the north, almost a stranger to the heat of the natural sun, now basking beneath the more genial softening rays of the Son of Righteousness; I see the ruthless, wandering Arab, arrested by the messenger of peace, and refreshed on his burning sands, with the river which makes glad the city of God, those living streams of which they who participate shall thirst no more. I see the stupid sottish Hindoo, although a stranger to all the learning and refinements of the world, made wise unto salvation through Jesus Christ, and preparing to shine as the brightness of the firmament forever and ever; I see some rude idolater of almost every clime, rising from his fanci-

ed god whom he had ignorantly worshipped, and doing homage to Jehovah, the only Creator and Lord. What eye does not sparkle at the elevating scene? Whose bosom does not glow with an ardor inextinguishable to aid in carrying on this important work!

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## RELIGIOUS INTELLIGENCE.

### BRIEF NARRATIVE

OF THE

### BAPTIST MISSION.

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*The formation of the Society, and the sending out of its two first Missionaries.*

At an association of ministers and churches held at Nottingham in 1784, it was resolved to set apart an hour on the first Monday evening in every month, for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world. This resolution was attended to for about seven years with some degree of zeal and importunity.

In 1787, Mr. Carey was ordained pastor of the church at Moulton, and joined the association. From his first entering on the work of the ministry, if not from an earlier period, his mind appears to have been deeply impressed with the state of the heathen world. In reference to this object he made himself acquainted with the geography, population, and religion of the various nations of the earth; and with the labours of Christians, both of early and later ages, in propagating the gospel. He also acquired some considerable knowledge of various languages, particularly Latin, Greek and Hebrew; and all seemed to be directed to the same end. Whenever he met with his brethren in the ministry, he would seldom omit to converse with them on the importance and practicability of missions.

These conversations, together with the monthly prayer meetings, wrought considerably on the minds of the ministers. It seemed scarcely reconcileable with sincerity to pray month after month, and year after year, for the enlargement of Christ's kingdom, and use no means for enlarging it.

About 1790, Mr. Carey visited Birmingham, and became acquainted with Mr. Pearce, whose kindred soul entered with ardour into all his views. Some of the leading members also of Mr. Pearce's church were much interested in his proposals, and promised to assist him.

In the spring of 1791, at a ministers' meeting held at Clipstone, the two sermons that were preached bore much upon this subject. One was delivered by Mr. Sutcliff, from 1 Kings xix. 10. "I have been very jealous for the Lord God of Hosts, &c." and the other by Mr. Fuller, from Hag. i. 2. "Thus speaketh the Lord of Hosts, saying, This people say the time is not come, the time that the Lord's house should be built." After worship was over, Mr. Carey perceiving the minds of his brethren impressed by what they had been hearing, was very desirous, that before they parted they would come to some resolution on the forming of a Missionary Society. The only resolution that was formed however at this time was, that as Mr. Carey was known to have a manuscript by him on the subject, he should be requested to revise and print it for the consideration of the religious public.

In the spring of 1792, the annual association was held at Nottingham, and Mr. Carey was one of the preachers. His sermon was founded on Isa. liv. 2, 3. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation! spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left," &c. Having observed in his introduction, that the church was here addressed as a desolate widow, dwelling in a little cottage by herself; that the command to enlarge her tent contained an intimation, that there should be an enlargement in her family; and that to account for so unexpected a change, she was told, that her "Maker was her husband," who should be "called the God of the whole earth;" he took up what he conceived to be the spirit of the passage in two exhortations, viz. "Expect great things—Attempt great things." The effect of this discourse was considerable. A resolution was passed, that a plan should be prepared against the next minister's meeting at Kettering, for forming a society for propagating the gospel among the heathen; and Mr. Carey generously engaged to devote the profits which might arise from his late publication on the subject, to the use of such a society.

In agreeing upon a plan we had no difficulties to encounter from diversity of opinion, for in every thing of impor-

tance there was a happy unanimity. We conversed on all subjects, without debating on any. The general principles on which the society was formed, were,—in respect of civil government to yield a cordial and unreserved obedience in every thing consistent with our duty to God; and in respect to christians of other denominations, to cherish a catholic spirit towards them, and engage a in ready co-operation with them in every thing which did not require a sacrifice of religious principle. Considering the present divided state of Christendom, however, it appeared to us, that each denomination, by exerting itself separately, would be most likely to answer the great ends of a mission.— Hence the name by which we at first chose to designate ourselves was, “The Particular (or Calvanistic) Baptist Society for propagating the gospel among the heathen.”— But so far were we from having in view the exclusive promotion of our own peculiar principles as Baptists, that we were determined from the beginning, if no opportunity appeared for sending out Missionaries of our own, that we would assist other societies already in being amongst the Presbyterians and the Moravians.

Some of the greatest difficulties which we had to encounter were the following: We were inexperienced in the work—we knew of no opening for a mission in any part one of the world more than another—we had no funds to meet the expense that must attend an undertaking of the kind—our situation in an inland part of the country was inconvenient for foreign correspondence—the persons who would have the management would live at such a distance from each other as to render frequent consultation impracticable—and, finally, in forming a society there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling.

On Oct. 2, 1792, the ministers met at Kettering, and after the public work of the day was over, retired for prayer. They then, in a most solemn manner, pledged themselves to God, and to one another, to *make a trial* for introducing the gospel amongst the heathen. They were not insensible of their want of experience, but hoped that He whose cause it was, would endue them with wisdom as occasions required, and guide them with his eye.—As to funds, they opened a subscription at the time, the amount of which, though only 13l. 2s. 6d. was sufficient for present purposes. They had no idea of appealing to the public till a more spe-

cific object could be proposed to their consideration. In respect of foreign correspondence, they hoped to find friends at the different sea ports who would be willing to assist them, which hope has been fully realized.—As to the difficulty of a number of persons residing in different parts of the kingdom acting together, they felt themselves obliged to encounter it as well as they could, and to supply the want of personal intercourse by writing. On this account, however, they found it impracticable to have a large acting committee, or for the members of it to go out at certain periods, and others to be chosen in their stead. Finally with respect to preserving the society from irreligious influence though every person who should subscribe ten pounds at once, or 10s. 6d. per annum, was considered a member; yet as the committee, to whom the management was intrusted, consisted either of ministers, or respectable characters in the different churches, who would act without any pecuniary reward, and whose places as they should die, would be filled up at a general meeting by others of a like character, it was thought as great a preservative as human means could suggest; and such it has hitherto proved. The names of the first committee were, John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller. Reynold Hogg was chosen Treasurer, and Andrew Fuller Secretary.

Mr. Pearce of Birmingham was present at this meeting and entered into the undertaking with all his heart. On returning home he stated particulars to his friends, who immediately formed an assistant society amongst themselves, and collected 70*l.* towards the fund.

On October 31, 1792, a meeting was held at Northampton. Mr. Pearce was added to the committee, and an address to the public ordered to be drawn up.

On Nov. 13, the committee met again at Northampton. Here they learned that Mr. John Thomas, who had been several years in Bengal, preaching the gospel to the natives was then in London, endeavouring to establish a fund for a mission to that country, and that he was desirous of engaging a companion to return with him to the work. The committee considered this as a probable opening in Providence, and resolved that the Secretary should make inquiry concerning Mr. Thomas, as to his character, principles, abilities, success, &c. that if things should prove agreeable, he might be invited to go out as one of their missionaries.

Inquiry was made, and the accounts which were received proved satisfactory. It appeared that Mr. Thomas was by profession a surgeon; that after having embraced the gospel under the ministry of Dr. Stennett, he, in the year 1783, went out as surgeon of the Oxford East Indiaman; that while he was in Bengal he felt a desire to communicate the gospel to the natives; and that being encouraged to do so by a religious friend, he obtained his discharge from the ship, and after learning the language, continued from the year 1787 to 1791 preaching Christ in different parts of the country. He described the Hindoos as superstitious; attached to what is called *cast*, and very immoral; but tolerant, and willing to hear whatever was respectfully addressed to them. He also mentioned a few individuals of whose conversion to Christ he entertained hope; namely, Ram Boshoo, Mohun Chund, and Parbotee. The two latter were brahmans.

On Jan. 10, 1793, a committee meeting was held at Kettering, when the Secretary reported the result of his inquiries respecting Mr. Thomas, which was satisfactory to all present. The committee being fully of opinion that a door was now open for a mission to the East Indies, resolved to invite Mr. Thomas to go out as one of their missionaries; and to endeavour to furnish him with a colleague. Mr. Carey being present, and his mind towards missionary work well known, was asked, if he were willing to accompany Mr. Thomas? To which he readily answered in the affirmative.

Within the last two or three years Mr. Carey had removed from Moulton to Leicester, but had never lost sight of this great object, nor concealed from the people he served his earnest desire, whenever opportunity offered, to engage in it; and though the church at Leicester were greatly attached to him, and he to them, yet when they heard of his consenting to go, they could not conscientiously object to it, but freely gave him up, trusting in God to supply them with another pastor.

In the former part of this meeting Mr. Thomas was not present; the committee however were employed in reading his papers, which had been communicated to them. In the evening he himself arrived at Kettering, and fully acceded to all that was proposed to him.

The committee then resolved to support him and Mr.

Carey, with their families, to the utmost of their power, till they should be able to support themselves.

The next step was to calculate the expense of sending them out, and to obtain the means of defraying it. The expense was estimated at 500*l.* which sum was required to be raised in about three or four months. To accomplish this the committee frankly stated to the religious public their plan, requesting that so far as it appeared to them deserving of encouragement, they would encourage it. Letters also were addressed to the most active ministers of the denomination throughout the kingdom, requesting their concurrence and assistance. The result was, that more than twice the sum which had been asked for was collected; yet, when the work was finished, the actual expense had so far exceeded the estimate, that there were only a few pounds to spare. One principal cause of this was the circumstance of Mr. Carey's whole family, with Mrs. Carey's sister being induced to accompany him. At first it was supposed that Mr. Carey would go out with only his eldest son, and with a view of returning; but when things came to a crisis, Mrs. Carey consented to go with him, provided her sister would accompany her; and this circumstance, though it added to the expense, yet, upon the whole, was considered as favourable to the object.

On March 20, 1793, a meeting was held at Leicester for prayer, and the solemn designation of the missionaries. At this meeting Messrs. Fawcett of Hebden Bridge, Hopper of Nottingham, Mills of Sheepstead, Blundel of Arnsby, Staughton of Northampton, Morris of Clipstone, Yates of Leicester, Bruin of Glenn, Trinder of Northampton, Wilson of Olney, and Hobson of Walgrave, were added to the committee.

Our brethren set sail on June 13, 1793, on board the Princessa Maria, a Danish Indiaman. After their departure we had time for reflection. In reviewing the events of a few preceding months we were much impressed. We could scarcely believe that such a number of impediments had in so short a time been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. The thought of having done something towards enlarging the boundaries of our Saviour's kingdom, and of rescuing poor heathens and

Mahometans from under Satan's yoke, rejoiced our hearts. We were glad also to see the people of God offering so willingly; some leaving their country, others pouring in their property, and all uniting in prayers to heaven for a blessing. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ, and his kingdom, lost their fears, and found that peace which in other pursuits they had sought in vain.— Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and if no other good had arisen from the undertaking than the effect produced upon our own minds, and the minds of Christians in our own country, it were more than equal to the expense.

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*The arrival of the Missionaries in India, and their settlement in the neighbourhood of Malda.*

After many anxious thoughts about our brethren, letters were received on July 29, 1794, informing us of their safe arrival, and containing a few particulars, as to their difficulties and their prospects. They met with Ram Boshoo soon after their arrival; but found to their grief that he had not kept himself from idols. The letters, upon the whole, contained as much encouragement as could be expected. We afterward learned, however, that for the first three or four months. Mr. Carey was reduced to great straits and trials. Through a number of occurrences, which he could not prevent, the investment, which was taken out for their immediate support, was sunk; and he, with his wife and family, in a foreign land, were utterly destitute of the means of subsistence. Taking his family with him, he went about forty miles east of Calcutta in a boat.— On February 6, 1794, he stopped at Dehatta, the residence of the late Charles Short, Esq. who afterwards married his wife's sister, and whose generosity and kindness, in a time of such extremity, ought never to be forgotten.

In this neighborhood he built him a house, or tent, and thought of taking land, and of cultivating it for his support, but early in March he received a letter from Malda, inviting him to go, with his family, and take the oversight of an Indigo-factory belonging to Mr. U—. His colleague also, Mr. Thomas, who had stopped at Calcutta, under an idea of supporting himself by his profession, received a little before a similar invitation. Circumstanced as they were, they could not but consider it as an interposition in providence in favour both of them and their object, and accordingly complied with it.

This undertaking however, occasioned some reflections at home, chiefly among those who were not so fully acquainted with the terms on which the Missionaries left their country, which were, that they were to be supported by the society till they should be able to support themselves. Conscious as they were of acting from the purest motives, the fears which were entertained by some lest they should get entangled in worldly pursuits, grieved them. The strain in which Mr. Carey wrote in his Journal at the time is sufficiently expressive of his disinterested regard for the mission. "What is there," says he, "in all this world worth living for, but the presence and service of God? I feel a burning desire that all the world may know this God, and serve him. Oh, how long will it be ere I shall know so much of the language of the country, as to preach Christ crucified in it!" "I am resolved to write to the Society that my circumstances are such that I shall not need their future support, and for to devote a sum monthly for the printing of the Bengalee Bible."

Mr. Carey was not able to set off for Malda, till May 23, 1794. While thus detained he seems to have felt much from the want of Christian society, and of being able to preach to the natives; and yet to have been greatly supported. "I seem," says he, in his journal of April 8, "to be cast out of the Christian world, and am unable to speak with any advantage to the heathens. I have no friend to stir up, or encourage me in the things of God. The infidelity of Europeans grieves me. They tell me that the conversion of the natives is impossible. In England I should not be discouraged by the sayings of unbelievers, but here I have no christian friend to sympathize with me, nor am I able to make the trial by preaching the gospel. All my hope is in God. Without his power no European could possibly be converted, and his power can convert any Hin-

doo. When I reflect that HE hath stirred me up to the work, and wrought wonders in preparing the way, I can hope in his promises, and am encouraged and strengthened."

It was observed, that under all the trials of the first year, our dear brother, in his communications to the society, made the least of them ; and was much more concerned lest they should be discouraged, than for any thing which he himself endured.

Arriving at Malda on June 15, he found himself in very agreeable society, Next day he preached twice in English, and his friend and colleague, Mr. Thomas, met him. His pleasure was great on this occasion, being heightened by the recollection of the last six months. "I feel," said he, "As if released from a prison, and restored to the joys of Christian fellowship. Surely the Lord is not thus making room for us, and removing every difficulty out of the way, without some gracious designs towards us."

Mr. Carey then accepted the superintendence of an Indigo-factory at Mudnabatty, and Mr. Thomas of another at Moypauldiggy, both in the neighbourhood of Malda ; and covenants were granted to them by the British government. Letters were then sent to England expressing great pleasure in their being able at decline at present any further assistance, and hoping that the funds of the society would be employed in another mission.

On the arrival of these letters, a meeting was held at Arnsby, April 7, 1795. The question was put respecting another mission, and which was thought by all present to be desirable. At the same time two young men, Mr. Jacob Grigg and Mr. James Rodway, had offered themselves as missionaries, and were considered as suitable persons. The committee therefore resolved on another mission to Africa, in the neighbourhood of Sierra Leone. In the autumn of 1795 the missionaries left England ; but through the indiscretion of one of them, and the ill health of the other, the undertaking failed.

The Rev. Mr. Hogg, finding his situation inconsistent with the treasurership, proposed to resign it. The committee thanked Mr. Hogg for his past attentions, and chose in his stead Mr. King of Birmingham. Mr. Joseph Dent of Northampton was at the same time chosen a member of the committee instead of Mr. Trinder deceased. The members also of the Assistant Society at Birmingham were incorporated into the committee of the Primary Society. At the same time it was resolved to propose it to the sub-

scribers, in the next number of the Periodical Accounts, Whether a small part of the Society's funds might not be properly applied to the encouragement of preaching the gospel in the most unenlightened villages in our own country?

In the spring of 1796, Mr. John Fountain, offering himself as a missionary, was accepted, and sent out to join the brethren in India. The same year it was proposed that two of the Bristol students during the vacation should supply the churches at Salisbury and Broughton, and that Mr. Saffery and Mr. Steadman, the pastors of those churches, should be requested for that time to preach the gospel through the county of Cornwall. This request was complied with; and as it was thought to be productive of good effects, the same was repeated the next year by Messrs. Steadman and Franklin.

The above measures were engaged in mostly under an idea that our brethren in India were now able to support themselves; but in a little time they found their resources precarious and again requested our assistance. It was then resolved to pay them the whole of their arrears, and to continue to allow them as from the beginning.

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*Progress of the Mission in Bengal from 1794 to 1799.*

The missionaries being settled as superintendents of the Indigo works at Mudnabatty and Moypauldiggy, they had each an opportunity of addressing the workmen, and of making excursions to the surrounding villages. But during the first year Mr. Carey had repeated attacks of an intermittent fever with a dysentery. Mrs. Carey also, and their eldest son were much afflicted; and their third son, Peter, at five years of age, died of a mortification in his bowels. As soon as they were able to apply themselves to the work, they set up schools at their respective factories; preached every Lord's day, and frequently on week days; and Mr. Thomas was particularly kind to the poor, in administering medicines, and conversing with them. Many people besides the workmen attended their preaching. But for a considerable time it seemed to be without effect.—There were however a Mr. Long, and a Mr. Powell, two

Englishmen who had settled in Bengal, who were each baptized ; and on Nov. 1, 1795, they, with the missionaries, formed a church, and commemorated the Lord's death in the Supper. Mr. Long was afterwards excluded for improper conduct ; but Mr. Powell continued an useful character till his death, which was at Dinagepore, on Sept. 25, 1802.

After two years labour some appeared to be impressed by the word. " My pundit," says Mr. Thomas, " asks questions, sheds tears, and requests part of the scriptures of us." His name was Podo Loson. Mr. Carey also entertained considerable hopes of a young brahman of the name of Cassinaut. The brahman, Mohun Chund, also, who had professed to believe the gospel while Mr. Thomas was first in India, came to them, and continued for some time with them. Toward the end of 1796, just at the time of Mr. Fountain's arrival, there were several Mahomedans who appeared not a little promising : particularly Sookmun at Mudnabatty, and Yardee, Doorgotteea, &c, at Moy-pauldiggy ; where also there was a general attention to the word. But none of them had resolution enough to give up their cast, nor have they since associated with Christians.

These disappointments must have been very discouraging ; yet, while the parties continued promising, they served no doubt to strengthen the hands of the missionaries. Early in 1797 they visited Bootan, and were kindly treated by the Soubah, a person in authority. The effect was, a desire, whenever opportunity offered, to introduce the gospel into the country.

Nor was the whole of their labours in this neighbourhood in vain. Mr. Carey was situated within about thirty, and Mr. Thomas within about fifteen English miles of the city of Dinagepore, containing a population equal to Birmingham or Manchester. From this city a letter was received, signed by five Hindoos, intimating that about three years before that time the brahman Mohun Chund had been there, and had told them a little about the gospel of God ; promising also to send them certain parts of the translation, but which had not been sent. The object of the letter was to request a sight of the translation, and some person to be sent to give them further instruction.

About the same time they heard of a Mr. Ignatius Fernandez, a gentleman of Portuguese extraction, residing in that city, who was desirous of hearing the gospel. Upon

the whole they determined to go. First Mr. Fountain and Mr. Powell went over; then Mr. Fernandez paid a visit to Mr. Thomas; and afterwards Mr. Carey went and preached. Mr. Fernandez embraced the gospel with much affection, and proved a most amiable and valuable character. At his own expense he built a place for Christian worship, and his heart and house were always open to the missionaries. Here also they met with Mr. William Cunningham Register of the civil court, and Assistant to the magistrate at Dinagepore, whose regards to them and gospel greatly endeared him to them. From the magistrate himself also they received much friendly treatment.

Mr. Fernandez was afterwards baptized. It was at his house that Mr. Fountain, Mr. Thomas, and Mr. Powell died. He is at this time the diligent and useful pastor of a church in the same place.

Nor was the introduction of the gospel at Dinagepore the only permanent effect of the labours of the missionaries in the neighbourhood of Malda. About fifty lads were taught to read and write, who would otherwise have known nothing. It was there, too, that the scriptures were translated into the Bengalee language, ready to be printed as soon as opportunity offered. We have also of late been informed of pleasing appearances in that neighborhood by the ministry of some of the native preachers. May they reap in joy the harvest for which the missionaries sowed in tears!

#### NOTE.

*As the history of the Baptist mission in India is interspersed through more than twenty numbers of Periodical Accounts, we have thought it expedient to present to our readers a brief and connected narrative of the leading facts for the information of such as may feel an interest in the undertaking, but who are not acquainted with its rise and progress. In our subsequent numbers the account will be continued and brought down to the year 1809.*

ED.

*A letter from Mrs. Mary Chamberlain, to a lady in Philadelphia, dated Cutiva, (East Indies,) February 4, 1810.*

DEAR MADAM,

I know not how to express my gratitude to Mr. R. for his affectionate letter, and kind attention in forwarding mine from my friends. I hope he will accept my warmest thanks for this and all other kindness I have experienced in your family. I forwarded a few lines by Mr. Maylin, and have now but little news to communicate, I wish I could tell you of heathens being brought out of darkness into marvellous light. Blessed be God he does not leave himself without witness, even amongst them. He gives here and there, one, as an earnest, I trust of a future harvest. Light is diffusing. Their idols, brahmans and shasters are getting into disrepute, and I doubt not but truth, ere long, will reign triumphant. At this time, multitudes are assembled at this place. To-morrow will be an eclipse of the sun, and the people come from all parts to bathe in the Ganges, which at that time, will be an act of great holiness. I went out last evening, into the town: nearly every house was full, besides thousands encamped outside of the town—Men, women and children that were just arrived and preparing their rice.

Mr. Chamberlain told them that these pilgrimages were nothing but wearisomeness. They assented to the truth. He began a conversation with an elderly brahman; and was soon surrounded by a great crowd, some said that this new way was rising and that it would prevail. It was night and he was obliged to leave them. He is gone among them this morning, where I expect he will be engaged, the whole of the day, and so on, till this act of holiness is performed. May the Holy Spirit accompany the word that may be delivered with divine energy.

Since I wrote you last, we have been at Berhampore. A great work is going on among the soldiers of the kings 2d regiment. Since the latter end of August, a Baptist church has been formed, which now consists of forty eight members. Several, we hope, have slept in Jesus, and many are inquiring the way to Zion with their faces thitherward. We stayed with them five Sabbaths. Most days some were coming to our house to enquire what they must do to be saved, and it was my dear husband's delightful employ to point them to the Lamb of God, that taketh away the sin of the world. He preached six times a week and baptized twice; the first time nine; the next, twelve. Many attended the preaching of the word and administration of the ordinances, and some that came to scoff, we hope, returned to pray. Some of the most profligate have begun to attend the preaching of the word, and search the scriptures daily, to see whether these things are so.

I lent Mr. Tanners life to one of the brethren; he was, one day, reading it on guard; one of the ringleaders in wickedness heard him. The poor man was much affected, went home and called his wife. (She was a woman much accustomed to drink hard.) They both heard—borrowed and read it. They brought out the bible, which I suppose they had not seen for many years, went to meeting, invited some of the brethren to come and pray in their apartment, left off drinking, forsook their old companions and constantly attend the means of grace. Surely these are hopeful appearances. Another poor man who went to scoff, was seen in tears before the close of service, went home and read his bible, and has attended the means of grace ever since. He has called to converse with Mr. C. and I never saw a man more thoroughly convinced of his

ruined state by nature, and possessed of clearer views of the salvation of God than this poor man. He, indeed, seems like a poor broken hearted sinner at the feet of the Saviour. Thus is the Lord making bare his arm in the salvation of sinners. I long to go among them again. I expect we shall go next week and stay seven or eight weeks. Thus dear madam, is the Lord carrying on his work among my own countrymen. I am sure you will join me in praying for the continuance of it.

I had a letter from Mrs. Biss about two weeks ago; she and the children were then well, Isaiah had had the hooping cough, but was then well. I received a letter from Mrs. Lee, since they arrived at Vizagapatam; the children had been both very poorly, but were then better. Mrs. L. seems very happy.

With pleasure I have heard of the safe arrival of the Pacific at Canton. Favour me with an interest in your prayers, and believe me to be, with due respect,

Affectionately yours,

MARY CHAMBERLAIN.

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Five missionaries, viz. two gentlemen and their wives, and a single lady have arrived at New York, on their way to join the Baptist Mission at Serampore, in Bengal. The very discouraging prospect attending our commerce, and particularly to a British dependency, renders it very improbable that an opportunity will present for their conveyance the present year.

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### *Revival of Religion in Vermont and Massachusetts.*

*Extract of a letter from — — Esq. a Lawyer, of great respectability, in Vermont, to his friend in Chester county, Penn. dated June 7, 1810.*

" In many places, in this part of the country, there has of late, been a wonderful work of divine grace. In Windsor the work has been general. Our friend, Mr. Fowler and his church are rejoicing in the good work. Fifty or sixty persons, in his parish, are thought to give good evidence of having been born into the kingdom of the Redeemer, in the course of a few months past. At Middlebury and in many of the adjacent towns, there has been a very unusual attention to divine things. In many towns in the county of Worcester and in Salem, Massachusetts, the attention to religion has been very great. The harvest, my brother, is truly plenteous, but the labourers are few.

I am very very much delighted with Scougal's life of God in the soul of man; especially the first part of it. Zions Pilgrim, by Dr. Hawken, is read, with great pleasure, by serious people here.

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### *Revival of Religion in the eastern parts of Connecticut.*

*Extract of a letter, from G — P —, Esq. a lawyer to his friend in Chester county Pa.*

With regard to the state of religion, in this part of the country; I think, I may safely say, the Lord is passing through the midst of us— You must have heard of the revival in New London. Ten, twelve, and

fifteen persons have been taken into the church at a time. In Norwich the revival is going on, but not to so great an extent, as in some of the neighbouring towns.

There were, however, fifteen taken into Mr. Kings church, the last fall, in one Sabbath; and two or three have joined us, at every sacrament since. Ten or twelve were taken into Dr. Strong's Church, (of Norwich) not long since, and others were coming forward.

In Pomfret, Plainfield and Jewet's city the awakening has been, I believe, more extensive, particularly at Pomfret.

Our conference meetings are held on Sunday, Tuesday and Thursday nights—A prayer meeting is, also, attended on Sabbath mornings, between the first and second bells. In these meetings J. H. (a very respectable merchant) and J. L. Esq. (a lawyer of eminence) generally take the lead—Their remarks and exhortations are often more impressive than the best sermons I ever heard.

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*Extract of a letter from the Rev. Robert Cathcart, dated York, January 16th 1811.*

" After receiving the circular letter from the Bible Society of Philadelphia, we had a meeting of all the clergymen of this borough, for the purpose of adopting such measures as were likely to accomplish the object of the Philadelphia letter. The following was the plan adopted, viz : each of us nominated a person belonging to our respective congregations as members of a committee to act with us in accomplishing our object. We then divided the town into districts and appointed two of the committee to go through each district, carrying with them two subscription papers ; the one headed for those who were willing to become members of the Bible Society ; and the other, for those who would contribute something, but would not agree to become members. This has been done, and several persons with the whole of the clergymen have become members, paying five dollars at the time of subscribing, and two annually. Others have subscribed different sums, which will enable us to forward something considerable to the Bible Society in the spring.

" It is however to be lamented, that on this, as well as on similar occasions, the rich and affluent contribute nothing. And yet what can be more pleasing and consolatory, to a benevolent mind, than the consideration, that the sum given may be the means of putting the scriptures into the hands of individuals or even families, who otherwise might never have had an opportunity of reading the words of eternal life. The rich are seldom willing to cast their bread upon the waters, not having faith in the promise, " that after many days it will return again." Such ought to consider that although they may have acquired their riches honestly, yet that they are only stewards of them, and must one day render a strict account of this stewardship."

The above is published with a view to excite others to imitate the example. It might be added that exertions are making in Carlisle, in behalf of the same object. Boxes have been prepared to be placed for several Sabbaths, in the different churches to receive contributions. Some persons, as at York, have subscribed as members of the Bible Society, and others have contributed without becoming members. A part of the sum thus raised has already been transmitted to the Bible Society.

*Extract of a letter from the Rev. Joseph Badger to the Rev. Dr. Holmes, dated Austinburg, April 20, 1810.*

While the Wyandot Indians were visited by different preachers, it pleased the great Head of the Church to excite a Wyandot man, (Eu-none qu by name) to a serious attention to religion. He became, from a drunken, quarrelsome man, one of the excellent of the earth. His every day deportment made it manifest, that he had been with Jesus. He was a constant attendant with us on the Sabbath, and took much pains to persuade others to attend with him. In prayer he was solemn and fervent. At a time, when the traders were stirring up the Indians to oppose the mission, and hindering them from attending, and when he saw the chiefs and people begin to be alarmed at the stories propagated by these interested persons, he began to have apprehensions, that the mission would be given up. He came one day to my house full of concern on this subject; took down my bible; laid it on the table; and began to speak about the opposition the traders were making to the mission, the difficulties I should have to encounter, and his fears that I would leave them. Presently he takes up the bible, and says, "Father will you go and leave us? You must not leave us, until you have told us all that is contained in God's word."

Early in the Spring of 1804, this man, while at his hunting camp, was deeply impressed with a desire to give up his son, about seven years old, to the ministers to be instructed in religion, and to become a minister to his own people. He frequently prayed to God for direction in what appeared to him exceedingly interesting. About the last of March, he came to resolution to take his son, and go to the ministers with him. He sat out; but was soon taken with uncommon pains and distress of body, so that he was obliged to return to his camp again. He then prayed to God, that if it was the divine will, that he should go with his son to the ministers, his health might be restored in a few days; and he would consider this as a token that he might go. But if his illness should be long, he would conclude that God would not have him go. In a few days he was restored to health; and soon after set out again with his son. He arrived at the place appointed for the sitting of the Ohio Presbytery, at the time of their convening, in April.

The boy was uncommonly active, and apt to learn. In two years he learned to read handsomely in any common book, and to repeat the whole of the Shorter Catechism correctly. In the spring of 1805, his mother, (who had before this time

left his father and taken up with another man,) went and got the boy, by promising to bring him to the Sandusky school. She has violated her promise, and kept him out of the way.

Pan.

Extract of a letter from a very respectable minister in the Presbyterian Church, on the subject of revivals of religion.

Some sincere christians appear to me to be so much afraid of enthusiasm and extravagance, that they seem to endeavour to keep religion out of their own affections, and to be jealous lest it should touch the affections of others. Enthusiasm and extravagance in religion are indeed great evils ; and we have lately seen them produce such dreadful effects in some parts of our church, that ministers of the gospel, and all experienced christians, may well be on their guard against them. But still if, through fear of enthusiasm, we refuse to make use of the most proper and powerful means to rouze men from a state of sinful security and bring them to enquire with eagerness what they shall do to be saved, our remedy for extravagance is even worse than the disease. And as one extreme is apt to produce another, I think that the shocking scenes which have lately been acted in Kentucky and Tennessee, have made some of our ministers and people more cautious than they need be, in regard to exciting the passions ; while others, who were always formal or cold, have strengthened their system and their cause, by pointing to the dangers against which they were professing to be guarding.

ANECDOTE.

Illustrative of 1 Tim. vi. 9, 10. *They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have pierced themselves through with many sorrows.*

A certain woman who kept tavern in Scotland, had a great run of business. Saturday being the market day in the place, she has been observed early on Sabbath morning, before taking time to dress, counting her money received the day preceding. But the treasures amassed with such eagerness, and which she appeared so much to idolize, gave her no comfort in a dying hour. Nay, such were her agonizing anticipations of eternal torments, as the punish-

ment of her devotion to the mammon of unrighteousness, as she was not able to suppress. ‘ Hold,’ said she to her daughter, ‘ hold your finger in the flame of that candle for one half hour.’ The daughter replied, she could not.— ‘ Try,’ was her answer. Having tried, she instantly drew back, declaring, she could not, she could not bear it. ‘ How then,’ said the dying wretch, ‘ how then, think you, shall I burn eternally in hell for gathering money for you and your brother !’— son and daughter being all the children she had. Her character before the world, was unstained with any thing ordinarily reckoned vicious.

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### ORIGINAL POETRY.

*Written in consequence of reading the account of the death of Miss A. P. in the Instructor for December last.*

To sleep in Jesus, shelter’d in his breast,  
Who can conceive the sweetness of thy rest,  
Thou honor’d witness of Redeeming grace !  
Pale death approach’d thee with an angels face ;  
The everlasting arm thy soul sustain’d,  
And from thy dying lips, he praise ordain’d.  
But had not precious Jesus come to save,  
How dark and dreary now would be thy grave.  
He ope’d the portals of immortal light,  
And pour’d its Holy radiance on thy sight.  
When his eternal riches are display’d,  
Small wonder that terrestrial objects fade ;  
For what is beauty, youth and wealth compar’d  
With the bright mansions for his friends prepar’d ?  
O ye, who waste the time that she improv’d,  
Neglect the Saviour she so dearly lov’d,  
Who, in the giddy circle, flutt’ring ball,  
Or silly novel, find your all and all,  
Who slight the holy book she learn’d to prize,  
That book, which, with His blessing, made her wise ;  
Who thoughtless in his sacred courts appear,  
Unheeding either what, or how, you hear ;  
What will sustain, when flesh and heart decay,  
Who then will be your comfort and your stay !

I. O.

A.

cervance of the sabbath, God distinguished the Jews from the heathens. And to prove that it was one of the most important of divine institutions, God frequently promised them very great blessings if they revered it; and as often denounced the most awful judgments if they violated it. Out of a great number we will select a few of the promises—"Blessed is the man that keepeth the sabbath from polluting it.—If thou turn away thy soot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and will feed thee with the heritage of Jacob. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city, kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever." These are great and glorious promises both of temporal and eternal blessings. Hear now the threatenings denounced against the violation of the sabbath. Here two we shall make a very small selection.

"Ye shall keep the sabbath; every one that defileth it, shall surely be put to death. Whoever doth any work on the sabbath day, he shall surely be put to death." And it was not only threatened against a man that was found gatting sticks on the sabbath day, that he should be put to death, but by the direction of the Lord to Moses he was actually stoned to death by the congregation of Israel. And in the prophecy of Jeremiah, we read, "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." And this was literally and awfully fulfilled at the final destruction of Jerusalem. Notwithstanding the utmost exertions of the emperor Titus to save some of the most elegant buildings, and especially the Temple, it was all reduced to ashes. And Nehemiah represents that the violation of the sabbath had been the cause of a former destruction of Jerusalem, and of the Jews being carried into a long, disgraceful and severe captivity. "Then (saith he,) I contended with the Nobles of Judah, and said unto them, what evil thing is this that you do, and profane the sabbath day? Did not your fathers thus, and did

ment of her devotion to the mammon of unrighteousness, as she was not able to suppress. ‘ Hold,’ said she to her daughter, ‘ hold your finger in the flame of that candle for one half hour.’ The daughter replied, she could not.—‘ Try,’ was her answer. Having tried, she instantly drew back, declaring, she could not, she could not bear it. ‘ How then,’ said the dying wretch, ‘ how then, think you, shall I burn eternally in hell for gathering money for you and your brother?’—A son and daughter being all the children she had. Her character before the world, was unstained with any thing ordinarily reckoned vicious.

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With the bright mansions for his friends prepar’d ?  
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Neglect the Saviour she so dearly lov’d,  
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That book, which, with His blessing, made her wise ;  
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A.

ceremony of the sabbath, God distinguished the Jews from the heathens. And to prove that it was one of the most important of divine institutions, God frequently promised them very great blessings if they revered it; and as often denounced the most awful judgments if they violated it. Out of a great number we will select a few of the promises—"Blessed is the man that keepeth the sabbath from polluting it.—If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and will feed thee with the heritage of Jacob. And it shall come to pass, if ye diligently harken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city, kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever." These are great and glorious promises both of temporal and eternal blessings. Hear now the threatenings denounced against the violation of the sabbath. Here too we shall make a very small selection.

"Ye shall keep the sabbath; every one that defileth it, shall surely be put to death. Whoever doth any work on the sabbath day, he shall surely be put to death." And it was not only threatened against a man that was found gathering sticks on the sabbath day, that he should be put to death; but by the direction of the Lord to Moses he was actually stoned to death by the congregation of Israel. And in the prophecy of Jeremiah, we read, "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." And this was literally and awfully fulfilled at the final destruction of Jerusalem. Notwithstanding the utmost exertions of the emperor Titus to save some of the most elegant buildings, and especially the Temple, it was all reduced to ashes. And Nehemiah represents that the violation of the sabbath had been the cause of a former destruction of Jerusalem, and of the Jews being carried into a long, disgraceful and severe captivity. "Then (saith he,) I contended with the Nobles of Judah, and said unto them, what evil thing is this that you do, and profane the sabbath day? Did not your fathers thus, and did

not our God bring all this evil upon us, and upon this city; yet ye bring more wrath upon Israel by profaning the sabbath."

Christianity has changed the day, but except, that it has increased, it has not changed the obligation to the religious observance of it. It has corrected the superstition and ceremonies of the Jews, directing christians to a spiritual service; enforcing by higher motives, the devotion of a seventh part of our time to the glory of God and the Redeemer. Were they bound to keep holy the seventh day to commemorate the creation or deliverance from Egyptian bondage? Surely we are bound by much stronger motives to keep holy the first day of the week, to commemorate the work of Redemption, in the splendor of which all other works are eclipsed. Did they keep holy a day to commemorate the creation of a world to temporal life? And shall not we keep holy a day to commemorate the creation of a world to eternal life? The two great objects of the sabbath ever have been and still shall be the same. The objects are these, to glorify God and to prepare man for an eternal sabbath in heaven.

From these promises and threatenings we infer, not only that the violation of the sabbath is a crime, and will certainly be severely punished: but also that wherever it prevails, every other vice is let loose, and the people's iniquities become full, and call down upon them the just and awful vengeance of heaven. This is farther proved too by the history of the Jews and of every other nation where the sabbath is known. The sabbath being appointed immediately by God, and the observance of it, being peculiarly well calculated to make and cultivate deep impressions of God and divine things, and of the evil nature and dangerous consequences of sin, it is certainly to be expected, that when men are hardened enough to disregard it; and when such a strong barrier against vice is taken away, iniquity will come in like a flood. That this has always been the case, and that the wrath of God in consequence hath been poured out, history unequivocally attests.

(TO BE CONTINUED.)